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*A concise History of the MORAVIANS, or UNITAS FRATRUM, of their settlement in the American States; and of their zeal, perseverance, and success, in propagating the gospel.*

(Continued from page 48.)

HAVING given this general sketch of the origin of the Moravians, of their settlement and progress in the United States, of their doctrines, peculiarities and discipline; the way is prepared for the exhibition of their singular zeal, perseverance, success, and manner of propagating the gospel among the heathen, in the various parts of the world.

While some other denominations of Christians show great zeal in propagating their peculiar notions among Christians, and in making divisions, and alienations among them, the Moravians have manifested their zeal, charity and self-denial in propagating the gospel among those to whom the true God and our Lord Jesus Christ were not known. They say in their publications, "The simple motive of the brethren for sending missionaries to distant nations, was,

and is an ardent desire to promote the salvation of their fellow-men, by making known to them the gospel of our Saviour Jesus Christ. It grieved them to hear of so many thousands and millions of the human race, sitting in darkness, and groaning beneath the yoke of sin, and the tyranny of Satan; and remembering the glorious promises given in the word of God, that the heathen also should be the reward of the sufferings and death of Jesus; and considering his commandment to his followers, *To go into all the world and preach the gospel to every creature*, they were filled with confident hopes, that if they went forth in obedience unto, and believing in his word, their labor would not be in vain in the Lord. They were not dismayed in reflecting on the smallness of their means and abilities, and that they hardly knew their way to the heathen, whose salvation they so ardently longed for, nor by the prospect of enduring hardships of every kind, and even, perhaps, the loss of their lives in the attempt; but their love to their Saviour

‘and their fellow-sinners for whom  
 ‘he shed his blood, far outweigh-  
 ‘ed all these considerations. They  
 ‘went forth in the strength of  
 ‘their God, and he has wrought  
 ‘wonders in their behalf. Blessed  
 ‘be God, this day, the same spirit  
 ‘prevails in the congregations of  
 ‘the United Brethren, and there  
 ‘has been a continual and increas-  
 ‘ing succession of persons who have  
 ‘offered themselves to supply va-  
 ‘cant places, or to enter upon new  
 ‘missions, notwithstanding the dan-  
 ‘gers and hardships attending the  
 ‘service are set before them with-  
 ‘out any disguise or palliation  
 ‘whatsoever. From a very small  
 ‘beginning the missions of the  
 ‘brethren have increased to 26  
 ‘settlements, in different parts of  
 ‘the earth, in which near 140  
 ‘missionaries are employed, a num-  
 ‘ber hardly sufficient for the care  
 ‘of about 23,000 converts from  
 ‘among the heathen.”†

Such has been the zeal and per-  
 severance of this poor people, in  
 spreading the favor of the Redeem-  
 er’s name, that no hardships nor  
 dangers, by land or sea, no dis-  
 tance of country, no stupidity or  
 barbarity of nations, no expense  
 of which they are capable, no long  
 and total separation from their  
 country, friends and dearest con-  
 nections, no persecutions nor dis-  
 appointments could damp their  
 courage, depress their spirits, or  
 interrupt their endeavors. If un-  
 successful and disappointed in one  
 place, with an unabating zeal and  
 fortitude they pursue their attempts  
 in another. Even the feeble sex  
 appear to vie with the missionaries,  
 in making voyages, and in travel-  
 ling to the most distant and barba-

rous nations, to serve the same  
 glorious cause. No sooner had  
 the United Brethren gained a  
 peaceful settlement, and a small de-  
 gree of property, in the several  
 countries in which they were stran-  
 gers, than they began to send their  
 missionaries among the nations,  
 who were perishing for lack of  
 vision. They have sent them, and  
 are still sending them into the four  
 quarters of the earth.

In 1732, they sent missionaries  
 to the Danish West-India Islands,  
 and made six settlements in them;  
 Two, New Herrnhut and Nisky,  
 in St. Thomas’s; Friedensberg  
 and Friedenthal in St. Croix, and  
 Bethany and Emmaus in St. John’s.  
 At New Herrnhut in 1795, there  
 were 38 adults and 20 children  
 baptized, and 12 were admitted  
 from other denominations. The  
 whole congregation consisted of  
 909, exclusive of the children. At  
 Nisky, there were, the same year,  
 45 adults and 23 children baptized,  
 and 24 admitted to communion.  
 The whole number of communi-  
 cants in this black congregation  
 was 583, and the whole congre-  
 gation consisted of 1246. At  
 Friedensberg in St. Croix, there  
 were baptized and received into  
 the congregation, in 1795, 138  
 adult persons, and 49 children were  
 baptized. The number of com-  
 municants was 804, and there were  
 128 candidates for communion.  
 There were 951 baptized persons  
 and 219 candidates for baptism.  
 The number of baptized children  
 was 548. Total amount of souls  
 in the congregation 2650. At  
 Friedenthal on the same Island  
 there were this year 175 adults  
 and 61 children baptized. There  
 were 1342 communicants, 1628  
 baptized people, and 328 candi-  
 dates for baptism. The whole  
 number of souls 4563. At Betle-

† This was written in 1796, since  
 which time the converts have consid-  
 erably increased.

any, in St. John's there were, at the same time, 258 communicants, and the congregation exclusive of children, amounted to 487. At Emmaus, the same year, were 249 communicants, and the whole congregation consisted of 569 souls.

In 1733 the brethren sent missionaries into the frozen regions of Greenland, and effected three settlements, New Herrnhut, Litchtensfels, and Litchtenau, in that country. In the year 1796, there were in these settlements 621 belonging to the several congregations, of whom 236 were communicants.

In 1736, one George Schmidt, a man of most distinguished zeal and courage, began a mission among the Hottentots, at the Cape of Good Hope, a people the most stupid and uncivilized of any upon the earth, whose language is most irregular, and of all others perhaps the most difficult to be learned. Yet by his indefatigable, persevering labors, he made himself so far master of their language, and so far taught them his own, that a small congregation of believers was there gathered unto the Lord. Some of them were taught to read the bible, in the Dutch language. But on his return to Europe, to make report of the success of his mission, and to obtain assistants in his important work, to his unspeakable mortification, he was prohibited to resume his labors. It had been insinuated, by evil minded people, into the Dutch government, that the propagation of Christianity among the Hottentots would disserve the interests of the colony. The school for the instruction of the Hottentots, which, according to the accounts received, consisted of about a hundred children, was broken up or greatly interrupted by the Dutch. But by

the earnest application of the United Brethren, to the Dutch government, and the generous influence of their friends, leave was, some years since granted for the mission to proceed. In consequence of this, it was renewed in 1792, and three Missionaries sent to the Cape.\* The congregation there had kept together, and had read the bible for their instruction and edification. Since the English government has been established there, countenance has been more decidedly given to the mission, and it is now proceeding under the most favorable aspects. A wild people among the Hottentots, called Bushmen, and who were very troublesome, it seems, have made a treaty of peace with the English, and earnestly petitioned for Missionaries. Some of the Hottentots have been taught both to read and write. Martha, one of the Hottentot sisters, composed a letter in Low Dutch and sent to the Directors in England, in which are the following pious and Christian expressions and sentiments, "I  
' let you know that I cannot thank  
' enough, our dear Saviour, for  
' bringing me to this place; where  
' else would my poor soul have  
' come to! I am now about two  
' years here. When I think how  
' I was before my baptism, I have  
' committed all sins, and what I  
' now feel, I am quite ashamed!  
' Our Saviour has even granted  
' me the grace to enjoy his body  
' and blood in the Lord's supper!  
' I feel I am very poor and mean,  
' yet I feel his peace in my heart.  
' I pray that my Saviour may keep  
' me, until I shall come to him;  
' then I will much more thank  
' him for his love, which he hath

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\* This settlement is named, *Barians Cloof*.

' shewn me. Receive all ye brethren and sisters, many thanks, that you sent teachers to us, and that you also maintain them ; for we have nothing to give ; we are a poor people. I also thank our Saviour, that he gave me so many brothers and sisters, from my own people. Ah might we all live entirely unto him !'

In 1738, missionaries were sent to South America, to the Negro slaves at Paramaribo and Sommelsdyk. Among the free Negroes at Bombay ; and among the native Indians at Hope on the Corentyn. At Paramaribo, in Surinam, in 1796, there were 22 baptized Negroes and the number of the congregation was 288. At Sommelsdyk were 66 baptized Negroes. The Indian congregation at Hope consisted of 360

In 1754, the brethren made two settlements in St. Elizabeth's parish in Jamaica, and they have three missions on this Island, but the success of them is not mentioned,

In Antigua, 1750, a mission began on Gracehill, at St. John's. This is a very large congregation. In 1795, there were 2596 communicants, 1292 candidates for communion, 1128 adult persons baptized, 726 candidates for baptism, 964 baptized children, and the whole number of souls 6776. A few years since, for the convenience of the poor dispersed slaves, this congregation has been divided, and a Missionary has been settled further in land upon the Island.

In 1760, Brethren's Garden, near Tanquebar, in the East-Indies was settled. The view of the brethren, in making this settlement, was to communicate the gospel to the inhabitants of the Nicobar islands. But after a persevering attempt to form an estab-

lishment at Nancawery, one of the Nicobar islands, the whole plan was defeated. The Danish government found so little benefit arising from the great expense which they had been at, in settling these islands, withdrew their people ; and the brethren residing there were left alone. All communication between Tanquebar and those islands ceased ; and they had no means of conveying provisions and necessaries to the Missionaries, but by purchasing and maintaining a vessel purely for that purpose.— This was done at great expense, a few years, until the commencement of the American war, when the vessel was taken by a French cruizer, though it belonged to a neutral state. No redress could be obtained from the French.— The climate was unhealthy, and the expense and danger of supplying the Missionaries were so great, that it was found necessary to withdraw the Missionaries, and suspend the mission. But while this was suspended others were undertaken in other parts.

In 1764, three settlements Nein, Okkak, and Hopedale, were made, in the inhospitable and barren regions of Labrador, that the Eskimaux Indians might receive the glad tidings of salvation.— These settlements were at considerable distance from each other, and the country is so cold and unproductive, that almost the whole of their provisions is sent them from Europe, which renders these missions very expensive. During the term of about twenty-five years, 28 brethren, and 16 sisters have served in the missions at these settlements ; 9 have finished their course in those regions, 15 have returned to Europe, and 20, at the latest account, were then serving the missions, in that quarter.



In this period 123 adult Esquimaux, and 70 children were baptized. Thirty-six were admitted to the holy communion.

The next year a mission commenced near Bridgetown in Barbadoes. In the congregation on this island 75 have been baptized, and the most of them admitted to the communion.

The same year, another mission was undertaken at Sarepta in the Russian part of Asia. This settlement is in the neighborhood of Czarizin on the Wolga, and was made with a view to the christianization of the Calmuc Tartars, and other Heathen tribes who inhabit those vast regions. No mission has been executed with more zeal, perseverance and abundant labors than this. The Missionaries resided a considerable time among the Calmucks, conformed to their manner of living in tents and followed them wherever they moved their camp, through the immense plains of Steppe. They omitted no opportunity of preaching the gospel to them, and of pressing them to turn from their numerous idols and wretched superstitions to the living God thro' Jesus Christ; but it had no effect. Though the Calmucks heard them, and treated them with civility yet they could make no impressions upon them. At length a great part of the Calmucks removed from those parts. Mean while the brethren were visited by the German colonists living on the Wolga, and by their instrumentality, societies were formed and gospel ministers provided for most of them. Thus, though the original design of the missions was defeated, yet it answered a good purpose.

The same year, in which the mission at Sarepta was undertaken another was begun at Bassaterre in

St. Kitts. The congregation in that island, at the last accounts, consisted of 1818 persons, exclusive of the catechumens.

Besides these attempts in foreign countries, others have been made. In 1735, the brethren sent Missionaries to the Laplanders and Samojedes: In 1737, and again in 1768, to the coasts of Guinea: In 1739, to the slaves in Algiers: In 1740, to Ceylon: In 1747, to Persia; and in 1752, to Egypt. Of the success of these missions the writer has seen no account published.

While the brethren have made such exertions for the propagation of the gospel in foreign countries, they have shown no less zeal, activity and perseverance in communicating its blessings to the Negroes, and perishing Pagans on the North-American continent. Besides their missions to the Esquimaux, they immediately, on their settlement in Georgia, sent missionaries to the Creek Indians, and to the Negroes in Georgia and South-Carolina; but the good effects of them were defeated principally through the white people.

In 1740, a Moravian Missionary visited the Indian village called Chekameka, in the Oblong, in the state of New York, and found the word of God to have a happy effect upon the Indians. Three of their chief men received the gospel, and, on the 22d of February 1742, were baptized, and called Abraham, Isaac and Jacob. The same year, 26 more received baptism. These were chiefly Mahikans. The next year, many Wampanos at Scatticook, on Kent river, in Connecticut, were converted. On the 13th of February 1743, their chief was baptized by the name of Gideon. In this place, the brethren baptized 115

persons, and at Chekameka 80. For some years the Missionaries had two flourishing congregations in these places. But the Missionaries were ill treated, by evil-minded people, and traduced as secret Papists, and imprisoned, as they say, to the very great grief and offence of the Indian converts. Finding themselves as sheep without a shepherd, on the expulsion of their ministers, they all repaired in small numbers to Bethlehem and Pennsylvania. The remains of the tribes on this went off to Stockbridge and other places. These baptized Mahikans and Wampanos were afterwards happily instrumental of the conversion of numbers of the Delawares and Munies. These Christian Indians lived for some time near Bethlehem, and then removed to Gnadenhutzen, behind the blue mountains, on the lands of the United brethren. In 1755, their settlement, at Gnadenhutzen, was destroyed by the Alleghany Indians, and the converts retired again to the brethren, at Bethlehem. About nine years after, some Irish people raised a mob against them, so that it was found necessary, for their safety, to send them under the guard of a sheriff to Philadelphia; where the government protected them in the barracks. After this, the brethren took care for their settlement, at Wieturing, on the Susquehannah. In this place they were joined by considerable numbers of other Indians. From thence a mission, in 1768, commenced with good success, at Alleghany river. In 1772, about two hundred of these Indians, in one body, moved and settled on lands purchased by the United Brethren, at Muskingum, and with the believing Indians who resorted to them, built the three flourishing

towns of Schoenbrunn, Gnadenhutzen, and Salem. Here many of the Western Indians joined them, and by baptism, became members of the church. In this place, on outward accounts, their prosperity was wonderful. Love, peace and plenty, in all their sweet and cheering influences, blessed their society and settlements. But their peaceful dispositions, on the commencement of the American war occasioned them great evil. The British found, that all the Indian parties which they sent against the states, and their designs were defeated by the Christian Indians, at Muskingum. Through their art and persuasion, it appeared that the parties which they sent out, returned from their excursions without striking a blow, or doing any essential damages to the states. This so irritated the commanding officer, at Detroit, that he dispatched a party of several hundred Indians, with a number of British officers, to remove them. They robbed the Missionaries, who were with the Indians, of every thing they possessed, and making them close prisoners, carried them, with their whole congregations, captive to Sandusky. Here their sufferings were very great. In addition to other calamities, they were reduced almost to the point of starving for want of subsistence. In these circumstances, the Wiondot chief gave them permission to return to their towns, to fetch the corn which had been left in the fields the last year. While they were peacefully attending to this necessary service, the people, at and near Monongahela discovering that a number of Indians were at the Moravian towns, on the Muskingum, collected to the number of 160, and crossed the Ohio, with a view to their destruction.

They made their descent upon Gnadenhutten, and finding the Indians peaceable and generally in the fields, they at first pretended to be their friends, until they had gathered them together and disarmed them, and then they condemned them to death. The Indians kept strictly to the Moravian principles and made no resistance, but, with Christian patience and fortitude submitted to their hard destiny. As their murderers knew them to be Christians, they gave them one night to prepare for death. This they spent in prayer, and in singing hymns to their Saviour, exhorting one another joyfully to meet him in the morning. Neither the piety nor the inoffensiveness of this people could soften the rancorous hearts of the white men. When the morning of March 8th, 1782, commenced, they were led, two and two, with ropes about their necks, to two slaughter-houses, one for the men, and the other for the women and children, and in this shameful and barbarous manner, 90 of these harmless people were massacred. The slaughter would have been much greater, had not two boys, one who had been scalped and left for dead, and another who for a time secreted himself, made their escape, and run, about ten miles to Schoenbrunn, and given the alarm to the rest of the praying Indians, who were gathering their corn in that place. Upon this massacre, and the ordering of their Missionaries to Detroit, the remainder of them fled, some as far as Wabash and Mississippi. But about two hundred of them were afterwards collected on Huron river above Detroit. There, hearing that Congress had reserved their three towns on Muskingum with a good tract of land for them, they

returned in 1786, from Canada, and planted one year on Cahahaga, and then settled at Vetquoting; but in 1791, they were driven off again, and fled into Upper Canada. For their sakes, and with a view to the christianizing of the Indians in that quarter, the brethren formed a permanent settlement and mission on Letrench river, under the protection of the British government. Four brethren and two sisters attended this mission.

Such measures have been adopted by Congress for confirming and locating the lands, at Muskingum, and for the general peace and safety of the Indians, as have encouraged the principal part of the praying Indians to return and resettle themselves, about two years since, upon those lands. But the brethren have judged it expedient, that a part of the congregation should remain, at New-Fairfield, in upper Canada, for the support of that settlement, and with a view to the promulgation of the gospel among the wild Chippeways, inhabiting those parts. Thus amidst all these persecutions, disappointments, murders, and disastrous events, the United Brethren have kept up a mission among the Indians in this country, for nearly sixty years. The Missionaries have followed them wherever they have been dispersed, or settled. They have interested themselves in their welfare, shared in their misfortunes and dangers, encouraged and defended them as far as in their power, collected them when scattered, and settled them on their own lands. Thus they have gained their confidence and communicated to them the inestimable blessings of the gospel. During this period they have baptized between twelve and thirteen hundred Indians of different tribes. They have now a settle-



ment in Canada, and three settlements at Mufkingum; and the fairest prospects of soon having four flourishing congregations of Indians.

For the furtherance of the gospel among the Heathen, three societies have been formed among the United Brethren; one in London as early as the year 1741. After some interruption it was renewed in 1766. This society has the whole care of the mission on the coast of Labrador, and assists the other missions as far as it is able, especially those within the British dominions. A similar one was formed at Amsterdam, in 1746. It has been since renewed, at Zeist, near Utrecht. This society took upon itself the particular charge of the mission at the Cape of Good Hope. This society has been of late greatly injured by the present troubles in Holland, so that it is unable to lend any considerable assistance to the missions. The mission to the Hottentots is however supported, and is considered as one of the most flourishing.

In the United States, a third was formed in 1787, and has been incorporated by the state of Pennsylvania. This has been peculiarly active in spreading the gospel among the Indians in the American states, and in Canada. These three societies employ nearly one hundred and forty Missionaries. They have also the expense of supporting about 80 old resting or superannuated Missionaries, and widows and children of Missionaries. The average expense of the Brethren's missions, annually is about 2600 pounds.

With respect to their manner of introduction among the Heathen, of their instruction and preaching, as far as it can be learned, from their publications and manuscripts, it is as follows. When they wish

to introduce the gospel among any Heathen tribe or nation, they send one or more missionaries, who appear to be real friends to Christ, and will sacrifice all other considerations to his service. No other persons, they say, are fit to be employed in the work. They labor, with great prayerfulness and patience, to form an intimate acquaintance and friendship with one or more of that nation, and especially with some men of influence among them, and by a faithful, friendly conduct to gain their confidence; that they may make them visits, and receive visits from them; so that there may be opportunities of conversing with them on religion, of telling them of the love of Christ to mankind, of our need of his great salvation, and of communicating the gospel to them. Great pains are taken, at the same time, to obtain the language of the people to whom they are sent, and as soon as possible to address them in their proper mother tongue. Until this can be effected they employ the best interpreters, whom they can obtain. They take every opportunity of preaching Christ in a plain and simple manner to them, and recommend it by example. They do not judge it expedient in general to send men of a liberal education as Missionaries, but choose men of sound doctrine, of prudence, known fortitude and good abilities from among the brethren. Men who are capable of enduring the necessary fatigues and hardships of living among a wild and savage people. Where they meet a favorable reception and there is a prospect of success, several of the brethren and sisters are sent to accompany the mission, so that they may be able daily to perform social worship, and give the Heathen examples of continually

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worshipping God and the Redeemer. When a sufficient number, in any place, embrace the gospel, schools are established, catechising is introduced, and books in the language of those whom they instruct, are provided. Spelling books and a catechism, or summary of Christian doctrine, have been printed in the Greenland, Esquimaux, Delaware, Arawack, and Creole languages. The brethren have also printed the harmony of the four gospels in the Greenland language. Besides they have transmitted and written copies of several parts of the scriptures in different Heathen languages. They have likewise hymn books in the Creole and Greenland dialect.

Wherever they are able to collect a congregation, they meet daily, morning or evening, for social worship. On the Lord's day the Missionaries are employed from the dawning of the morning until night, in preaching, and in meeting the different divisions of the congregation, in attending to their own people, and to such Heathen, as visit them, under concern for their salvation.

The Missionaries have assistants chosen from the most pious and respectable brethren and sisters, to visit the people from house to house, to attend the sick and infirm, and report the state of individuals and of the whole congregation, among their converts from the Heathen, in the same manner as in their own congregations. The males watch over and minister to the brethren, and sisters perform the same duties with respect to sisters. These meet the Missionaries, at least once a month and make their report of the state of the congregation. They also occasionally address the congregation in their meetings on the week days.

As they are strict in their discipline when churches are formed, so they are also cautious with respect to the manner of admission to baptism, and the communion. When any are awakened to a sense of their guilt and danger, and need of a Saviour, and come to the Missionaries for instruction, and give in their names to them, they are called *new people*, and special attention is paid to them. If they continue in their earnest desires to be saved from sin and to be initiated into the Christian church, they are called candidates for baptism. After previous instruction, and a convenient time of probation, they are baptized. If they then, by their conversation and walk, prove that they have not received the grace of God in vain, and desire to enjoy the communion, they are admitted once to be present as spectators, and then are considered as candidates for communion, and after some further time of trial become communicants.

The money with which they support their missions is all freely given by the brethren, and by such charitable friends among other denominations, as are disposed to assist them in their benevolent work of propagating the gospel among the Heathen. Every thing respecting it is matter of free gift. In their articles of agreement they say, "As we are constrained to it by the love of Christ, all the directors, assistants and officers of the society, renounce forever all demands and claims for salaries or rewards for services, and promise to do all which they do for the benefit of the society *gratis*.—The society will ever be ready and willing to provide, in a fatherly manner, the necessaries of life, for the Missionaries and their assistants, as also for their widows

‘and children. Therefore the  
 ‘Missionaries and their assistants  
 ‘shall, in conformity to the rules  
 ‘of the brethren, set aside all tem-  
 ‘poral views and interests, and  
 ‘their sole and only care and en-  
 ‘deavours shall be to preach the  
 ‘gospel to the Heathen, to instruct  
 ‘them faithfully in the doctrine of  
 ‘Jesus and his apostles, and so by  
 ‘word and example to encourage  
 ‘them to virtue and industry.”

As they have congregations and agents in Great Britain, Holland, Germany, Switzerland, Denmark, Sweden and the Russian dominions, and Missionaries in the various Heathen countries which have been mentioned, a fraternal correspondence is constantly kept up between the three principal societies, and all the congregations of the brethren, in the various parts of the world. The design of it is for information with respect to the state of their churches, for the strengthening of the bonds of brotherly love and union, and for mutual encouragement and assistance in the work of the Lord.

Speaking of the success of their missions, they say, “What the most  
 ‘just and excellent moral precepts  
 ‘cannot effect, what all the power  
 ‘of philosophy cannot produce,  
 ‘what all the arguments and elo-  
 ‘quence of men cannot accomplish,  
 ‘that is done by the word of re-  
 ‘conciliation through the blood of  
 ‘Christ. Yet who is sufficient for  
 ‘these things! Not man indeed,  
 ‘no, not the wisest, best and most  
 ‘zealous of men. Our sufficiency  
 ‘is of God, to whom be all the  
 ‘glory for ever and ever.”

How ought the preceding history of the exertions and success of a poor people, few in number, who have been driven from their own, and are strangers in foreign king-

doms and countries, in propagating the gospel among the poor Heathen, to reprove all other denominations of Christians? How ought it to shame and humble them, that while they have lived in affluence and pleasure, are numerous and powerful, and in all respects under far better circumstances, they have done, comparatively, nothing in this truly apostolic business! How ought it to awaken all their zeal and exertions, for the future, to spread the kingdom of Jesus among the unhappy nations, who are perishing for lack of vision? How vastly different would the state of the world now have been, had all other denominations of Christians employed the same self-denial, exertions, and patience, which they have done in this glorious work? How many thousands who have perished without the knowledge of God and the Saviour, might have been saved? How many nations who now sit in the region of the shadow of death might have enjoyed the light of the gospel, and been now worshipping the exalted Redeemer, and triumphing in his great salvation.

Should not the example of these brethren in offering themselves cheerfully to be Missionaries, and travelling to the most distant countries and amongst the most stupid people, and spending their lives in labors to convert them, awaken in our pious and hardy youth and middle aged people a like zeal, and engagedness in carrying the gospel to their perishing fellow-men?

Does not the success of this people, among the most stupid and barbarous nations, demonstrate, that the civilization of a people is not absolutely necessary, to their christianization? And that it is not in vain to make the overtures of salvation even to such as are most

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wild and savage? Shall Christians any longer adopt the language of the sluggard, *A lion is without, we shall be slain in the streets*, and fold up their hands, while millions are perishing for the want of their assistance? Shall we not rather hear the command of our mighty Redeemer, *Go ye into all the world, and preach the gospel to every creature*? Shall we not imitate his example, who loved and died for mankind, and love our perishing fellow-men! Shall we not deny and exert ourselves that they may be saved? Do we taste the sweets of pardoning mercy and rejoice in the salvation of the gospel, and shall we not invite others to the heavenly repast?

Shall we not discern the signs of the times, and derive encouragement from the providence and promises of God? Has he not at this period, awakened, in many parts of Protestant christendom, an uncommon attention to the state of the heathen, and to greater exertions for the propagation of the gospel, than hath ever before been, since the age of the apostles? Can it be imagined that he is doing this without some wise and glorious end, which he is about to answer? Does it not carry an intimation, that the time is about to commence, in which he will give to his son, *The Heathen for his inheritance and the uttermost parts of the earth for his possession*? Hath he spoken and will he not do it? Shall we not all therefore arise to the help of the Lord, and be co-workers with him? Shall we not most liberally and cheerfully give our money, employ our time and powers for this blessed purpose; and pray without ceasing, *Thy kingdom come, thy will be done on earth as it is in heaven. AMEN.*

*Thoughts on the future glory of the Jewish Nation.*

THE friends of Christianity who have paid the closest attention to the prophecies, are agreed that the time is not far distant, when *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*; and that the conversion of the Jews to the faith of the gospel, will constitute a very important part of the approaching prosperity of the church. It is not presumed by the writer of this Essay that he can offer any thing new on this subject. The attention of the reader may be excited, by a plain review of truths which are generally known, to search the scriptures with greater diligence, and to pray with more fervor for the enlargement and prosperity of the Redeemer's kingdom.

Whether the Jews will return to the land which God gave unto their fathers, and be no more removed from it, I shall not now inquire, but shall confine myself to the subject of their conversion to Christianity. That this happy event will take place is evident from many passages of scripture.

I shall select only a few of the principal ones.

The first passage I shall introduce is recorded in Jeremiah xxxi. 31—34. *Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them saith the Lord;) but this shall be the covenant that I will make with the house of Israel; af-*

ter those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts : and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord : For they shall all know me, from the least of them unto the greatest of them, saith the Lord : For I will forgive their iniquity, and I will remember their sin no more. This prediction received but a small accomplishment, either on the return of the Israelites from Babylon, or in the age of the apostles ; the only past periods in which any can suppose it was fulfilled. The Israelites have not, in any one generation since their departure from Egypt, been so universally pious as this prophecy affirms. When have there been any appearances among them which answer to the description, of all knowing the Lord, from the least of them even unto the greatest of them ? The time is yet future when the Lord will be their God, and they shall be his people, in the extensive sense of this prediction and promise.

Let us next attend to Hosea iii. 4, 5. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days. The time was short in which the children of Israel abode in Chaldea, and remained without the means of religious instruction which they enjoyed in Jerusalem. The period expressed by many days, applies only to their dispersion since their city and temple were destroyed by

the Romans. It is declared that after these many days, the children of Israel will return, and seek the Lord their God and David their king. By David in this prophecy is meant the Messiah ; who did not come into the world until a long time after their return from their Babylonian captivity, and but a short time before their present dispersion. Moreover, the piety of the children of Israel described by Hosea, is represented as taking place in the latter days. The phrase latter days, or last days, is most generally used in scripture either for the whole or some part of the period which began with the coming of Christ in the flesh. It is manifest that the prophecy before us looks forward to the national conversion of the Jews, when they will acknowledge the Messiah, of whom David the king of Israel was so illustrious a type.

I will mention but one passage more in the Old Testament, and that is contained in Zechariah xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. The person in this text who is pierced by the inhabitants of Jerusalem is Jesus of Nazareth. To him it is expressly applied in John xix. 37. And again another scripture saith, They shall look on him whom they have pierced. The sorrow which the Jews are represented as feeling when they look upon the Messiah whom they had pierced, is godly sorrow, and consequently involves in its nature evangelical repentance. It is the fruit of the out-pouring of the



spirit of grace and supplications. The mourning in that day will be universal. It appears from the context that there will be *a great mourning in Jerusalem*; like the lamentations which were uttered in that city when king Josiah fell in battle, in the valley of Megiddo. It is said in verse 12, that *the land shall mourn*; and thence to the end of the chapter, the mourning is described as being carried into every family and into the closet. Such a day of godly sorrow for sin as is held up by Zechariah, goes far beyond what took place among the Jews on the day of Pentecost, or what hath been in any other period since there was a church on the earth. Several thousand of the Jews were converted to the faith of the gospel in the Apostolic age, and a few individuals have been converted since, but the body of the nation have for many hundred years been given up to hardness of heart and blindness of mind. The prophecy of Zechariah must refer to a day yet to come, when the Jews then alive will universally, with believing, contrite hearts, embrace the Messiah who was crucified without the gates of Jerusalem.

Leaving the Old Testament let us pass to the New, and attend to the xi. chapter of the epistle to the Romans. This chapter begins with an objection—*Hath God cast away his people?* q. d. How is this casting away of the Israelitish nation consistent with the declaration and promise which God hath made, *That he hath chosen Jacob unto himself, and Israel for his peculiar treasure: and that he will not cast off his people, neither will he forsake his inheritance.\** He replies to the objection by observing

that the rejection of the Jews is not total, and by declaring that it will not be final. In the first part of his reply he mentions his own case as an exception from the general wretchedness of his nation—*I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.* He goes on to mention the seven thousand men who did not bow the knee to Baal in the degenerate age of the Prophet Elijah, and applies that fact to his present purpose in ver. 5. *Even so then, at this present time also there is a remnant according to the election of grace.* It abundantly appears from the 11th verse and onwards, that the rejection of the Jews is not final. *I say then have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? The fulness of the Jews is set over against their fall, or their apostacy and subsequent rejection. By their fulness then must be meant their return to God by faith in the Messiah. Their fall had been the occasion of enriching the Gentiles with gospel blessings. Their fulness, or general ingathering, will be instrumental of procuring the same blessings in a much higher degree. Omitting other quotations which might be taken from this chapter, I pass on to the 25th and 26th verses. *For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn a-**

\* Psalm cxxv. 4. xciv. 14.

way ungodliness from Jacob. These words are too plain to need any comment. It is manifest from them that the Jews will, as a body, be turned from their unbelief, and will acknowledge Jesus Christ as their Redeemer.

The removal of the blindness of the Jews and their return to the church will be a wonderful event. *What shall the receiving of them be but life from the dead?* Their recovery will resemble a resurrection from the grave. It will throw great light upon the scriptures; and will fill the minds of believers of all nations with admiration and praise.

I shall conclude this Essay with the inscription put upon the monument of *Rabbi Judah Monis*, who was born in Italy, and ended his life in Northborough, Massachusetts.

INSCRIPTION.

"Here lie buried the remains of  
RABBI JUDAH MONIS, M. A.  
Late Hebrew instructor  
At Harvard College in Cambridge;  
In which office he continued 40 years.  
He was by birth and religion a Jew,  
But embraced the Christian faith;  
And was publicly baptized  
At Cambridge, A. D. 1722,  
And departed this life  
April 25th, 1764.  
Aged eighty-one years, two months  
and twenty-one days.

A native branch of Jacob see,  
Which once from off its olive broke,  
Regrafted in the living tree,  
Of the reviving sap partook.  
From teeming Zion's fertile womb,  
As dewy drops in early morn,  
Or rising bodies from the tomb,  
At once be Israel's nation born." B.

(To be continued.)

*Letter on the SOVEREIGNTY of God,  
to a friend, under serious impressions.*

SIR,

I AM happy to find, that of late, your attention is taken up

so entirely, with the concerns of eternity. God has taken hold of your conscience. I hope it is his design, to make you a vessel of mercy. I find you are much disturbed with the sovereignty of God, in the dispensations of his grace. This is not uncommon, with people in your circumstances; but it is an evidence of the enmity of the carnal heart against God. God is shewing you your heart. You have heretofore had little acquaintance with yourself, in respect to your relation to God. You will find, that your natural opposition to him is as great, as the scriptures have represented it.

*I will take the liberty, to make to you some observations, on the sovereignty of God; and on that opposition to it, which so often appears among men.*

The sovereignty of God consists in his doing whatever he pleases. In the exercise of this sovereignty, he has created what worlds, and what intelligent creatures, he saw fit. He manages and disposes of them, in all circumstances, as he thinks proper. He gives them such abilities and accommodations, as he chooses. In his own wisdom, he brings men into being, in this, or that age of the world. He orders the circumstances of their country, parentage, constitution of body, education, prosperity, or adversity. He gives, or withholds the light of the gospel. Where the light of the gospel is enjoyed, he sometimes attends it with the influences of his spirit, so that many are awakened, and bro't home to Christ; and at other times, he withholds those influences, and the people are stupid. He awakens and renews one, and another is left. He has mercy on whom he will have mercy and whom he will he hardeneth. They are har-

dened by those very means, by which they ought to be persuaded to repent, and believe the gospel. He doth all things according to the counsel of his own will.—There is none can stay his hand, or say unto God, What doest thou?

But the sovereignty of God is not the gratification of a capricious spirit. He does not act like an unreasonable despot. He is infinitely wise and judicious, in the management of his creatures. He manifests infinite goodness in his dealings. Doubtless he can assign a sufficient reason, for the creation of the world, and of all his creatures—why he placed them in such circumstances, under such laws, and disposes of them as he does. He has told us his object: It is the public good, or greatest general happiness. He enriches his creatures, with the best manifestations of his own glorious perfections by his administration, and he gratifies his benevolence, and makes all things work together, for the good of them that love him. This is a laudable object. He has wisdom to devise the means, and power to accomplish it. He takes his measures, and without asking leave of creatures, who are but of yesterday, pursues his object. He does whatever will in the end best answer his main design. All things were at first created, and are constantly managed for this end. He makes as many worlds, and as many creatures as are necessary to it. He orders their circumstances, and controls their actions, and will produce the greatest general good, in defiance of all opposition. All opposition will in the end be overruled to subserve it. Nothing is in vain: All things answer his benevolent purposes.—This is his sovereignty.

It is his fixed control and government of all things, to answer designs the most desirable and excellent, that can be devised, by his infinite wisdom.—God is the author of all things. He has a right to do what he will, with his own. The cattle upon a thousand hills are his. His right to Angels and men is as well founded, as to the beasts of the field. Certainly he has a right to use them, to accomplish such desirable ends.

The dominion of God is necessarily sovereign. He has no superior, or equal with whom he may take counsel. None is able to give it. He can do nothing in any other way, but a sovereign way. He must do what he does, of his own will, without advice or direction. Who was there to tell him how far to extend creation, what government to institute among his creatures, and how to order the things of his providence? He was obliged to adopt his own plans. "Who hath known the mind of the Lord, and who hath been his counsellor?"

The sovereignty of God is desirable. If God were unwilling to take the management of all things into his hands, who would? Whom could we trust? Who has sufficient wisdom, or power?—Would not his creatures be ready to apply to him, and entreat, that he would not suffer every thing to go to ruin? It is desirable that the general interest of the universe should prosper. It is a blessing, that he has undertaken to bring it about. The benevolent rejoice in it. It demands the acknowledgments of all. "The Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof!"

Besides: In the matter of the dispensations of saving grace, Who shall tell God how to bestow it?

which of us shall fix on the proper persons? Shall it be left to every one to do as he thinks fit, about accepting mercy? This would be astonishing grace. But is it not so with us? And do not all with one consent refuse it? Shall all then be left to their fatal choice? Shall there be no example of mercy? Some must be left, as vessels of wrath, to shew his wrath, and make his power known. Whom shall he take, and whom shall he leave? He can tell. Let the business remain with him. Thank him that he will attend to it. Let him have mercy on whom he will have mercy, and leave whom he will, to be the monuments of justice, to answer a necessary purpose—to support the energy of his beneficent moral government. All have deserved his wrath, and no one has reason to complain, if he suffers it. God knows as well how to order in this matter, as in others: and true and righteous are his judgments. None need fear an undeserved or unreasonable punishment. The lost are punished for their crimes, and according to their own doings; and such as are pardoned, are saved to the glory of God's mercy, and from the goodness of his heart. He will have mercy on whom he will have mercy, while he endures, with much long-suffering, the vessels of wrath, fitted to destruction. It lies in his breast, to deal with criminals according to law and justice: or to renew and pardon them: and he perfectly understands how to dispose of them, to the best advantage. And let him do it.

I will now make you some observations, on that opposition to the sovereignty of God, which so often appears among men.

They oppose, who fault his dealings, and entertain heart-ri-

sings against his government. Men opposed God, when they rebel against his laws—when they reply against him, because he has given them such small abilities—placed them in such circumstances—given them such feeble constitutions—and raised them up, in such an age and nation and ordered all their circumstances as he has. God saw proper so to order their circumstances; and dislike to his dealings is replying against him. Opposition to God often appears in men, in their being displeased with the gospel—the terms on which salvation is offered—the holiness and self-denial which are required—and the duties enjoined. Men sometimes are bitter against God's general providence, because he will not let people have their wills in every thing—because he keeps their state and circumstances in his own hands, and at his own disposal. He does his will among the inhabitants of the earth; and such as complain reply against God.—But men are never more obstinately disposed to reply against God, in any thing, than in his dispensing saving grace, to whom he pleases. The hearts of men are often greatly exasperated against God, on this account. Some say he is cruel—unjust—a respecter of persons, and some, *Why doth he yet find fault with the impenitent; for who hath resisted his will?* All, who object against his sovereignty, in this business, oppose God. They forget, that they have forfeited all things, and have deserved his wrath. They do not consider that they had nothing but wrath to expect, till he offered them mercy; nor now, unless they receive it as it is offered; and that they are not to expect, that God will, by his power, cause them to accept of it, unless he pleases. Such as object,



that God ought to give the offers of mercy to all, if to any—that he ought to renew all, if any, and that he ought to deal with all alike, reply against God. There are those, who deny the sovereignty of God, in the dispensations of his grace. They reply against the testimony of his word, and the facts, which take place under his government. The opposition of some has been daringly expressed, by saying, ‘If I believed this of God, I never would concern myself about duty, or futurity, nor care to what lengths of sin against God, I might proceed.’—You will easily see, what is implied in opposing the sovereignty of God. It is replying against any of his administrations.

If you, in the anguish of your heart, are sensible, that you have more or less of this spirit, I wish you to reflect seriously upon it. Consider well that expression of an inspired writer, “Nay, but, O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?” You would not stand forth to give God counsel, tell him what worlds to make—what creatures, and what laws to give them—how he shall deal with criminals—with criminals who reject offered mercy. You would not presume to tell him, wherein his own glory lies, and by what the interests of the universe may be secured. Shall a man tell infinite wisdom, what is wise, instruct Omniscience, teach his maker? And does opposition to the sovereignty of God, in his administrations, fall much short of this? If you are tempted to disbelieve this sovereignty, I intreat you to consider, whether it be not presumptuous, in a mortal man, to attempt to rob the character of God,

of a necessary, and desirable perfection, the want of which would quite undeify him; and which is proved, even by the very existence of the world! Can you be tempted to deny it, but from a spirit, which is willing to admit of no superior, and will not be dependent? When we can command the earth to provide us bread, forbid disease to approach us, direct the king of terrors to keep at a distance, and provide for ourselves, we shall not need a superior; till then it is our wisdom to cast ourselves upon the protection of God, and rejoice in his wise, and universal government. Consider, whether it be advisable, for a creature to tell God, that if he extends mercy to one, he must to all; that he must do no more for one, than for another rebel; that this would be showing respect to persons, though he makes one a vessel to honor, and another to dishonor, with a view to promote the public good, and is not at all influenced, by private affection. If this be unjust, show him the person that is treated worse than he deserves.—What wickedness to reply against God, for having mercy on whom he will have mercy, and giving over whom he will, to their own way; what presumption? How awful to say, if I believed in the sovereignty of God, in choosing the vessels of mercy, I would not care, to what extent of wickedness I might proceed. Look at this. Is it meet to say this to him who offers mercy, that mercy, which the sinner rejects. What if God, willing to shew his wrath, and make his power known, at present endures this from sinners, with much long suffering, while he offers mercy, and while they, as vessels of wrath, are fitting for destruction? Will they not, in this way, be soon fitted?

They hide their talent, because they say, God is an austere being. Out of their own mouths they will be judged. Think, what it is for a worm thus to reply against God—for a rebel, amidst the offers of mercy, thus to justify himself, in rejecting it. Think of pollution contending with infinite purity. “Nay, but, O man, who art thou, that repliest against God?”

I have written so largely on this subject, because the sovereignty of God is a main doctrine of Christianity. It is the great subject of the controversy, between God and sinners. It is that to which in the first place, the sinner must be reconciled. Till he has sufficient confidence in the perfections of God, to trust him with the government of his own world, he never can be suited with his dominion.

Since the sovereignty of God is not an unreasonable, capricious management; but the result of counsel, wisdom, and goodness—since he must be a sovereign, or he can do nothing, and since his government is desirable, all objections against it, are unreasonable, and abominable; they proceed from depravity and arrogance.

The government of God is our principal source of consolation.—When evils abound, and wicked men are devising incalculable mischiefs, it is a consolation, that he can limit their progress, and say, hitherto shall thou come, but no further and here shall thy proud rage be stayed. When sinners are rejecting Christ, and taking the way to hell, he can arrest them in their course, and bow their hearts. He can have mercy on whom he will have mercy—His people shall be willing in the day of his power. You, I suppose, are convinced of the utter wickedness of

your heart. You know by full experience, that the common motives to godliness can have no salutary effect on you. You then have cause to rejoice in this sovereignty. It is your only hope. God can, and who knows but he will subdue your heart. Should you be reconciled to God, before this reaches you, you will impute your salvation to sovereign grace; not to any predisposition to goodness in yourself.

Let us join the praises of angels, on this subject, saying, “Alleluia, for the Lord God Omnipotent reigneth.” That you may rejoice in this God, and choose him as your portion, is the fervent wish of  
Yours, &c. J.

FROM THE LONDON EVANGELICAL  
MAGAZINE.

*Letters on the exemplary behavior  
of Ministers. By the late Rev.  
JOHN BROWN of Huddington.*

(Continued from page 66.)

## LETTER II.

DEAR SIR,

**I**N addition to the cautions given in my former letter, I would say to you, 4thly, That you should beware of ever envying or grieving at the dignity, fame, prosperity or usefulness of others.\* Such a temper or conduct proceeds from pride which is the leading lineament of the Devil's countenance.† It marks men's ignorance, and hinders them from being edified by the gifts of others.‡ It marks either the want or weakness of grace. It is contrary to all Christian love to God or men.§ It hinders our making the glory of God our chief end, and blasphemes

\* Rom. i. 29. 2 Cor. xii. 20. Gal. v. 21. † 1 Tim. iii. 6. ‡ Num. xi. 29. § 1 Cor. xiii. 4.

him as if he had no right to distribute his own gifts and grace, or had not skill or equity to do it aright.\* It hinders thankfulness to him, and contentment with our own condition; and tends to murder both our soul and body.† It appears most unreasonable, when we seriously consider, that it is not the measure of our gifts, but our faithful improvement of them that avails before God; that in many cases and circumstances, inferior endowments are most adapted to usefulness, as iron, in many cases, is more useful than gold; that God will call us to account for no more gifts than he bestows upon us; that many others have smaller measures of gifts; that God is under obligation to none, and may do with his own what he pleases; and that great gifts expose to great envy, trials, and dangers.‡ 5thly. Beware of all appearances of obstinacy, or of a stiff and self-willed temper, especially in matters which are in themselves indifferent or doubtful.§ Avoid, in like manner, a contentious disposition, inclining you to contend for things not plainly revealed, or when Providence is not calling to contend for them, and no ground, to hope for edification by it || 6thly. Never indulge the least approach to, or appearance of, intemperate anger; I mean, anger on account of things not really sinful, but which are merely the involuntary defects of men; or anger on account of disagreeable events of the Providence of God; or anger which proceeds not from true de-

liberation; is not kept within due bounds; is not proportioned to the offence; is expressed in an improper manner; or is of undue continuance.\* This frame of mind darkens and stupifies the understanding; infuriates the passions; unsuits the soul for the exercises of religion; renders reproofs useless; involves us in sin and danger; and exposes to dislike, contempt and hatred.† 7thly. Shun every appearance of or approach to intemperance in eating and drinking, and all temptations thereto.‡ As you value the honor of God, and the credit of your sacred profession, carefully avoid all approaches to drunkenness, whether in private houses or places of public concourse. Give no countenance to riotous conviviality, which hath sometimes given great and just scandal to serious minds, after ordinations, and the administration of the Holy Sacrament of the Lord's Supper; occasions when your mind ought to be peculiarly devout and spiritual. Such intemperances, suitable only to the Heathen priests of Bacchus, will render the mind utterly incapable to discern and penetrate into the things of God.§ It is a noted mark of false prophets,|| and is a distemper which can scarce be cured.¶ As before God, I solemnly charge you, to resist every inward rising of irregular desire, and all unbecoming familiarities with the other sex.\*\* Criminal indulgencies of this kind grieve the spirit of God;†† carry away all

\* Jo. iii. 8. 1 Cor. xii. † Job v. 2. Ps. cxii. 10. ‡ Eccl. ii. Gen. xxxvii. Num. xi. and xvi. 1 Sam. xviii. § Job vii. 2. Prov. xii. 15, and xxvi. 12. 16. 2 Pet. ii. 10. Tit. i. 7. || Tit. i. 7. 2 Tim. ii. 24. Gal. vi. 17. 1 Cor. xii. 16.

\* Ps. xxxix. 9. Eph. iv. 26, 27. Rom. i. 31. † 1 Tim. ii. 8. Prov. xiv. 17, and xxii. 24. Eccl. vii. 9. ‡ Luke xxi. 34. § Lev. x. 8—11, || Isaiah lvi. 12. Mic. ii. 11, and iii. 5. ¶ Prov. xxiii. 35. Hos. iv. 11. \*\* Eph. v. 3—6. 2 Tim. ii. 22. †† Eph. iv. 29, 30. 1 Cor. vi. 15—19, and iii. 16, 17.

the powers of the soul with them; stupify the conscience; weaken and dissipate the judgment; while the least appearance or suspicion of them will render a minister and his ministrations contemptible and detested.\* I shall, in my next, specify and recommend to you some of the Christian graces and tempers, which are especially becoming in your station and character. In the mean while, I remain very affectionately yours, &c.

(To be continued.)

*An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a series of Letters to the Editors.*

[Continued from page 64.]

#### LETTER IV.

*From the Rev. PETER STARR, of Warren.*

GENTLEMEN,

**A**BOUT the first of March, 1799, we began to have religious conferences, on Sabbath evenings. Not more attended for a number of weeks, than could be conveniently accommodated in a private room. At this time, there appeared to be more of a spirit of enquiry, than usual, and a more solemn attention to preaching. In June and July, the minds of a number were seriously impressed; and the seriousness became general thro' the town. Christians were remarkably stirred up to a spirit of prayer, and to speak more frequently to one another, about the things of religion. Some who heretofore had great doubts, whether they had ever experienced a work of grace in their hearts, began now to have their evidences of it more clear,

and their hopes more established, and were better satisfied that it was their duty to profess their faith, and join the church.

The awakening at first seemed to be chiefly among heads of families. It is remarkable, that numbers have been the subjects of this work, who before appeared to be far from the kingdom of God, were considered very erroneous in their sentiments, and were supposed to have imbibed opinions, which favored of Deism, and Universalism. Several persons, who at first scoffed, and ridiculed the seriousness of others, have since been awakened, and appear cordially to embrace that religion, which they before despised in others.

In August, the minds of a number of the youth began to be impressed, who till then had appeared careless and stupid. They soon set up weekly conferences, and have continued them ever since. They desired me, whenever I could, to attend with them: and when I was not present, some of them prayed, and a printed sermon was commonly read, accompanied with the singing of psalms and hymns.

A number of the youth, who have been the subjects of this work, and have joined the Church, were heretofore leaders in their vain amusements.

In September, October, and November, we had weekly lectures, preached by the neighboring Ministers, which, by the blessing of God, were attended with happy effects. Thro' the winter, I have had occasion to attend four, and five conferences, in a week, in different parts of the town. Since the awakening began among us, between seventy and eighty have joined the church; and such as, in the judgment of charity, we hope have witnessed a good confes-

\* 1 Pet. ii. 11. 1 Sam. ii. 12—17, 30.



sion. But at the same time, we have reason to fear, that while the Son of Man hath been sowing good seed in his field, the evil one hath been also busy, in sowing tares ; and that the present apparent goodness of some, like the early cloud, and the morning dew, will soon vanish away.

Thus the Lord, in his infinitely free and sovereign grace, *hath remembered us in our low estate, when iniquity was abounding, and the love of many waxing cold. When the enemy was coming in among us like a flood, the spirit of the Lord hath set up a standard against him. This is the Lord's doings, and it is marvellous in our eyes.*

With reference to the foregoing account, I would observe, that hitherto the work hath been remarkably free from every thing like enthusiasm, or extravagance. It seemed more like a *small still voice*, than like the *rustling of any mighty wind*. The minds of the concerned were apparently borne down, with a lively sense, that their hearts and practices had not been right with God ; and that there was a controversy subsisting between their Maker and themselves, which, if not speedily settled, would issue in their destruction. Many, when asked what troubled them ? Would reply, ' The fears of future punishment are not so much the cause of our concern, as a consciousness, that our hearts are opposed to God, and the gospel method of salvation.'

Another circumstance which attended the work, and which I think is a token for good, is this ; most of those, who have obtained hopes of a saving conversion, professedly come into the Calvinistic sentiments of religion. They believe in the sinner's total depravity

of heart, divine sovereignty, decrees, election, and the special influences of the spirit of God in regeneration. At the time of their supposed reconciliation to God, they felt themselves satisfied with these doctrines, which before, they had greatly opposed. After a lively sense and conviction, of their helplessness, ruined state, and their absolute dependence on free, sovereign grace, the only comfort and relief they could find, was a view of the gospel method of salvation. A belief that there was salvation in Christ for the chief of sinners, and that God could have mercy on whom he pleased, encouraged them to hope, that there was a possibility, that they might be saved. Many of them profess to have been brought to an unconditional submission, to the sovereignty of a holy God, or a willingness to be in his hands, and at his disposal ; being satisfied that he would be just, should he cast them off for ever. With these views and feelings, they enjoyed a calmness and serenity of mind, which they never enjoyed before ; and from this period, they date their hopes, of having experienced a saving conversion.

Another circumstance of the work, which I think favors of its being genuine, in many instances, is this, most of those, who profess that they have obtained hopes, are not by any means very confident and positive, that their state is good. They appear to be sensible that their hearts are deceitful, and so desperately wicked, that they dare not trust them. Their religious joy seems to be accompanied with fear and trembling.

I am,

Yours, &c.

PETER STARR.

## LETTER V.

*From the Rev. RUFUS HAWLEY,  
Pastor of the Church in Northington, town of Farmington.*

GENTLEMEN,

**A**BOUT fifteen years past, there was a considerable seriousness upon the minds of a number of people in this place; but it lasted not long, and the fruits of it were small; but very few being brought into the glorious liberty of the sons of God.

For several years, before the present extraordinary out-pouring of the divine spirit, there had been repeated instances of persons, who were awakened to attend to the all-important concerns of their souls; and a few from time to time, were, in a judgment of charity, renewed, and became experimentally acquainted with Jesus, and his religion. But nothing very remarkable took place amongst us, till the beginning of the year past; when it pleased God, of his abundant mercy, to rain down his holy spirit upon us, arrest the attention of many from vain and carnal things, and fix it upon divine and eternal concerns. And we trust it may be said a goodly number are born again.

The eighth of March, 1799, some young people sent to me, requesting I would attend a conference the ensuing evening: I attended, and found a considerable number of people collected of various ages. We prayed and attended to the important truths of the gospel. It was evident, some minds were impressed. The Sabbath evening following, there was a conference attended; many people were present. The meeting was solemn.

The next Tuesday, a number of ministers came, and a lecture

was attended at the meeting-house; and in the evening, another at my house. The people appeared anxious to hear the word. The day following, a sermon was delivered at another house; where a large number of people were gathered together, and appeared more attentive than usual. It began to be evident, about this time, that the Lord was with us of a truth.—Some began to be alarmed, and enquire, What they should do to be saved? The next Monday (March 25) a neighbouring minister preached in the day time, and another in the evening, to a crowded and listening assembly. In April, the religious attention increased greatly: new instances of conviction were frequent, and some began to obtain comfort and hope. In some instances, the people attended six or seven sermons a week.—Old, middle aged, and young people were the subjects of God's work. There was now a great shaking among the dry bones.

Conferences were set up in every quarter of the parish; and were attended every night in the week, at one place or another, except Saturday night. And at two or three different places twice in a week. Neighbouring ministers, frequently came, and preached and conversed with the people. And when they had opportunity to hear preaching, or conversation, they seemed to hang upon the speaker's lips. Our assemblies became crowded upon the Sabbath, at lectures and conferences. Balls, all merry meetings, and public diversions were laid aside; and the people were more engaged, to attend religious meetings, than they had been heretofore for carnal diversions. The hearts of the people were moved, as the trees of the wood are moved, when they are

shaken with a mighty wind. In two or three instances, persons gave up their old hopes, and obtained new ones. The people of God were confirmed in the faith. Their hearts leaped for joy, and their mouths were filled with praise.

People of all ages, from fifteen to upwards of sixty, were deeply impressed. The distress of some, was so great, that it deprived them, in a great measure of their food and sleep, for a season.

Many confessed their sins, complained of the hardness of their hearts, the abounding wickedness of their lives; and appeared very sensibly to feel that it would be just in God to cast them off forever. And every person, who, in a judgment of charity, is a subject of the regenerating power of the divine spirit, appears full in the belief of divine sovereignty, decrees, election, and all the essential doctrines of the gospel.

A young man, who had obtained a hope that he was a subject of the new birth, said, he might be deceived with regard to the state of his soul, and perish at last; but he believed God would do right, and he was willing to be at his disposal. Others have expressed themselves in much the same manner. Justification and salvation by works, are exploded. Free grace, and the atonement and merits of Christ extolled by those who are hopefully the subjects of a renovating change of heart. Numbers, at times, have such nearness to, and communion with God, that they have great foretastes of heaven, and joy unspeakable.

At a conference one evening, a man being asked if he found any happiness in religion? He replied, yes; since I have been attending the present meeting, and uniting with the people of God, in wor-

shipping him, I have enjoyed more real happiness in religion, than ever I enjoyed in all other things, through my whole past life. All the mirth, and carnal pleasures in the world, he said, were nothing, compared with the sweets of true religion. Some others were asked the same question, who said, what had been observed, corresponded with their real feelings. They now found by their own experience, that "wisdom's ways are ways of pleasantness, and all her paths are peace."

A considerable number, who in time past, did not pray in their families, have now set up family religion, and are constant, and to appearance devout, in their performance of this duty. And those, who heretofore did not worship God in their houses, now plead fervently with God, that there may be no prayerless families. In this small society, there are thirty or forty men, who pray at conferences, not only in my absence, but the most of them, (upon being requested) when I am present. Some, who years ago, had openly violated the laws of Christ, and purposed never to confess their faults, have freely made a public confession of their sins against the Most High; and have said, that although, it was what their hearts once totally opposed; yet now they could do it, as freely as ever they did any thing in their lives: And indeed, that they could not rest easy without. Now they see, and feel the past stubbornness of their wills, and the hardness of their hearts. And their sins being set in order before their eyes, and their wills bowed, they acknowledge with the penitent Psalmist, "Against thee, thee only have we sinned, and done this evil in thy sight." And they

plead, "Have mercy upon us, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin."

Some persons, when they have come to converse upon entering into covenant, and joining with the church, have said, they did not think, in time past, they should ever have any desire to join with the church, and partake of the Lord's supper: they did not think they should desire to have so much concern with religion: but now they wished to be joined to the visible family of God; and had earnest longings of mind, to commemorate the dying love of the dear Redeemer.

The work of God in this parish, I conceive has not been so great as in some other places; yet considering the smallness of the society, which consists of but little more than one hundred families, it must be confessed, the work is truly glorious. There is reason to hope and believe, many persons will remember this happy day, with joy and praise, not only whilst they live, but through eternity.

Through the whole awakening, it has been most apparently evident, that the work was the effect of the divine spirit. It has been peculiarly free from noisy, blind zeal, and frenzy. The convictions of sinners have been regular, solemn, and pungent. And there is reason to hope, a considerable number have been born of the spirit.

Since the awakening began among my people, between forty and fifty have made a profession of religion, and joined the church.—Those who have long been in Christ, appear to have had fresh anointings of the divine spirit, and

to have been stirred up, to pray more fervently than usual, for themselves, and for the prosperity of Zion. Those, who were in Christ before; and likewise those, who have lately professed faith in him, have, in general, exhibited a good degree of evidence, that they are joined to the Lord, and have his spirit. They delight in the duties of religion. The service of God is now sweet and pleasant to them, in all its branches. They love to read God's word. Many have said, the bible is entirely a new book to them. The perusal of it, which afforded them no satisfaction before, now yields them the highest delight. Now they search the scriptures daily, and say with the Psalmist, O how love I thy law: it is daily my delight.—Those that rarely came to the house of God, are constant and diligent attendants. They love the sanctuary of God, the place where his honor dwells: and delight in the ordinances of the gospel. And their soul is satisfied as with marrow and fatness. And they praise God with joyful lips.

But we fear that some, who profess to hope that they have now made their peace with God, will so apostatize from their profession, that it will appear, that their religion is like the morning cloud, and the early dew, which soon goeth away. Though we are ready to hope better things of them, and things that accompany salvation. And notwithstanding the prospects have been so promising and the minds of nearly all the people, were turned upon religious subjects yet at present we have reason to fear, that the attention of many has declined, and that many are dead in trespasses and sins. We fear they will finally perish, and their condemnation in that case will



be awfully aggravated, by the uncommon and powerful means which God has now been using with them. How dreadful, after having been exalted to heaven, to be thrust down to hell!

Yours,

RUFUS HAWLEY.

(*To be Continued.*)

*On difference of opinions among Christians.*

THE great variety of sentiments, which prevail among those who professedly hold to the Christian religion, is by many made an excuse for disbelieving and neglecting it altogether. They plead that no dependence can be placed upon the bible; since those who profess to believe it, even men of great learning and abilities, are so divided in their opinions respecting its doctrines. Such considerations undoubtedly have great influence in quieting the consciences of many and encouraging them in their neglect of the important concerns of religion: which is the broad road to destruction. For the truths, duties, and restraints of the Christian religion being offensive and irksome to the depraved taste and desires of the wicked, they are pleased with a plausible excuse for neglecting or rejecting it and thus ridding themselves of its painful duties, fears and restraints. But is it reasonable or safe to disbelieve or neglect Christianity on account of difference of opinions among those, called Christians? Have not mankind generally had very different sentiments about subjects of the highest importance? There has been a great variety of different, contradictory opinions among the most learned physicians about the science and practice of physic, a subject of great use and importance. But certainly it would be very unreasonable to disbelieve or

reject the whole use of physic, on account of those different opinions among physicians. There have also been many different and opposite sentiments respecting morality, natural philosophy, agriculture and other important subjects.—But is this any proof, that there is no truth or utility in any of these things; or is it a just reason, why they should be wholly neglected? If not, then it must be equally unreasonable to conclude, that there is no truth in the Christian religion, or that it may be safely neglected, because there may be different sentiments about its doctrines. Yea, it is much more unreasonable and dangerous to neglect religion on this account, as it is a concern of infinite moment, and by neglecting it we risk eternal consequences.

If the difference of opinions among Christians is an evidence against Christianity; then the great variety of sentiments, with respect to religion and morality among infidels, must afford equal evidence against infidelity, or deism and atheism. Thus upon this principle we can believe nothing at all.—Besides, it may be observed, that Christianity comprehends a great variety of truths and duties, some more and some less important; some more and some less plainly revealed. And many of the differences among Christians respect those truths and duties which are less important, or less plainly revealed.—Therefore many of the sects, tho' differing in some things, yet agree in the most essential truths of the Christian religion. Consequently there is not so much difference in opinion among Christians, as at first view might be imagined from the various names and sects, into which the Christian world is divided.

Further, it is expressly foretold

in scripture, that many errors and false sentiments should spring up among Christians. It is declared, that "false Christs and false prophets shall arise—that many shall follow their pernicious ways—that there must be heresies among you that they which are approved may be made manifest—that the time will come, when they will not endure sound doctrine; but after their own lusts shall heap up to themselves teachers, having itching ears, and that they shall turn away their ears from the truth, and shall be turned unto fables." The scriptures also plainly teach the cause of these errors and false sentiments among those, who are favored with the gospel—that they originate from the native depravity and opposition of the human heart against God and divine truth. For it is declared, that "the carnal mind is enmity against God; that men hate the light, and love darkness rather than light, because their deeds are evil—that their understanding is darkened, because of the blindness or hardness of their heart—and that God shall send them strong delusions to believe a lie; because they received not the love of the truth." These considerations easily and fully account for the many errors and different sentiments, prevalent in the Christian world—Yea, these errors and differing opinions are so far from being any evidence against the Bible or Christianity, that they fulfil its predictions, confirm its truths or doctrines, and thus greatly increase the proof in favor of it.

Altho' these differences in religious sentiments among Christians, are in many respects unhappy and injurious to the cause of Christ—originate from depravity, and imply criminality in the erroneous; yet thro' the wisdom of God they

have been overruled for good, and rendered in various ways subservient to the cause of truth and religion. They have lead to a more diligent study of the scriptures and to a more critical examination of the doctrines of the gospel. Thus the evidence or foundation of the truths of religion has been more thoroughly scanned and understood, and religious light and knowledge increased. These differences in opinion have also most effectually secured the scriptures from being corrupted or altered; as the different Christian sects, which have existed ever since the days of the apostles, have carefully watched over one another in this respect. For the Bible being spread among all the different sects, if any one sect had made any material alteration, the others would immediately have detected, and exclaimed against it. And none can rationally suppose, that all the various sects, who were at variance with each other, were scattered in many distant countries, and who all esteemed the scriptures to be given by divine inspiration, would universally agree in corrupting all the copies of the Bible by additions or alteration. This is an event morally impossible. There is therefore the most convincing, satisfying evidence from this, as well as from other considerations, that we have the bible pure and authentic, as it was left by the apostles. Thus the unhappy divisions and dissensions, which through the pride, selfishness, and depravity of mankind and the devices of Satan have arisen in the Christian church, have been the means of greatly confirming the truth, and securing the purity of the scriptures.

It is evident from these various considerations, that the difference of opinions among those called

Christians, affords no proof against the truth of the scriptures, but in various ways confirms them. Consequently it must be exceedingly unreasonable and dangerous to disbelieve the bible, or neglect religion on this account. It is a most fatal delusion of Satan to render sinners easy in their neglect of divine things, and in the road to destruction. On the contrary, this diversity of sentiments ought to excite us to a most serious, diligent, and prayerful attention, that we may escape dangerous and fatal errors, and find and embrace the truth, necessary to salvation.—When we consider the importance of divine truth, as it concerns our everlasting happiness and misery, and how liable we are to fall into hurtful and fatal errors through our depravity and opposition to the truth; it ought to excite us anxiously and candidly to seek after divine knowledge as silver, and search for it as for hidden treasure. We should seek divine truth with a disposition to receive and practise it, and daily look to God the great Father of lights, by fervent prayer to illuminate our minds, keep us from error, and lead us in the way everlasting. We should be exceedingly cautious of giving way to our sinful and selfish prejudices, and of disbelieving or neglecting truth and duty, because they are contrary to our depraved feelings, lest we reject the counsel of God against ourselves. Since, as our Saviour declares, “Men hate the light, and love darkness rather than light;” it is certain, that our natural feelings will be opposed to the great truths of the gospel. This shows, that our disliking any particular doctrine is no evidence against its truth, and that if we give way to our natural feelings and prejudices, we shall cer-

tainly reject the truth, fall into fatal errors, and ruin ourselves forever. As many errors are prevalent, our danger is the greater, and therefore there is more need of care and watchfulness, that we be not led astray, and so fall short of heaven. Hence the Lord Jesus directs us to “strive (or agonize) to enter into the strait gate” from the consideration, that “many shall seek to enter in and not be able.” Since there is the most satisfactory evidence of the truth of the scriptures, nothing can be more unreasonable and stupid than to quiet ourselves, as many do, in a careless neglect of divine things, because there is a great variety of religious sentiments, or many errors, among those, called Christians. This in fact is saying, because our danger is great, therefore we will take no care to escape it. Can any thing be more irrational, especially when we consider, that our eternal all is at stake? Is it not acting directly contrary to the dictates of common prudence? For in temporal concerns when our danger is great, we are the more anxious and careful to secure ourselves against it. Those therefore who flatter themselves, that there is little or nothing in religion, or make themselves easy in the neglect of it, on account of the different religious opinions among Christians, are guilty of great folly and stupidity—are in the snare of the devil, and unless they can be awakened to a sense of their wickedness and danger, they will certainly perish.

But if we will carefully and candidly seek the truth with a disposition cordially to receive and practise it, daily looking to God for light and direction, we shall certainly be led into the truth so far as is necessary to salvation. For

Christ declares, "If any man will do the will of my Father, he shall know of my doctrine, whether it be of God." It is also said, "The meek will he guide in judgment, the meek will he teach his way." In a concern of such infinite consequence, and where the danger is so great, we cannot be too careful and diligent. But to be careless and negligent, when our eternal happiness and misery thus lie at stake, is the highest madness. H.

To Miss N—

### LETTER I.

MA'AM,

**Y**OU have been informed, that it has pleased God to pour out his spirit, on the people in this town. A goodly number, of different ages, and of both sexes, entertain a persuasion, that they are reconciled to God; and many have joined the church. Our Minister has adopted a method, which certainly affords such as attend, much satisfaction and instruction. When one, or more, apply to him for admission into the church, he publicly calls on a committee, appointed by the church, to assist him in the examination of the candidates. All the members of the church, who desire it, attend. I was lately present myself, when about a dozen, several of them young people, were examined. It was one of the most affecting and instructive seasons I ever saw. I shall attempt some description of it. But one must have been present, to have an adequate idea of the pleasure it inspired.—After some introductory observations, the Rev. Mr. —, put to each of the candidates, successively, a question to this purpose, "What are the reasons, which have led you to sup-

pose or hope, that you are reconciled to God?" In answering this question, they were desired to give an history of such exercises of their minds, as they might think proper and suitable, and especially such, as might tend to bring into view the dealings of God with them, and the effects produced on their own minds, from the time that they were at first awakened, until that day. Each gave the relation requested. They were solemn, and none of the spectators were unaffected. Had you been present, I am confident it would have produced a pause in your habitual mirth.—After hearing the relation of one, it was natural to conclude, that I had, in effect, heard them all. But it was far otherwise. Each had his own peculiar trials. There was a wonderful variety in the accounts, they gave of God's dealings with them, and of their own exercises. Some were suddenly surprised with a sense of their danger, and made acquainted with their guilt; with others, convictions came on more gradually. One received his first impressions at the sanctuary, another, by reading the bible, a third, at his work by himself, and another, by hearing of the supposed conversion of a neighbour. There was the same diversity thro' their whole relations. They were brought by different means, to a knowledge of the utter depravity of their own hearts. Some acknowledged, that they had had dreadful heart-risings against the doctrines of the gospel. One, on pretence of a visit, had left her father's house for several days, because she supposed that God had bestowed saving mercy on one of her sisters, and had left her in a state of condemnation, which so exasperated her heart against both God, and the subject



of his grace, that she could not endure the sight of her. Another, when he had heard that a neighbour had obtained an hope that he was renewed, secretly wished that it might prove false; for then he thought, his condition would be no better, but worse than his own. Others had fearful enmity against God, because he did not accept of their prayers and services, and give them peace. Some were on the point of determining that they would lay aside all attention to serious things, but were powerfully prevented, by an unseen hand. And it appears, that it was a reflection on the horrible wickedness of a train of such like excuses, which led some of them to an acquaintance with their own hearts, and convinced them, that they were desperately wicked. Others were led to it by noticing the selfishness, and sinful nature of those reputed duties, by which they had sought to conciliate the favor of God. But in one way or another, all had arrived to this conviction of their extreme wickedness.—There was no less diversity attending the circumstances of their receiving comfort, and their views and exercises, when bro't home to Christ, as I cannot but hope they all really were. One was in a kind of transport of wonder, praise and admiration, at the discoveries of the glory and perfections of God; while the most part were more deliberate, their enmity subsided, and they approved the things, which they had opposed. And since then, their Christian experiences have been as various, as their exercises were before. Their trials, victories, comforts, joys and depressions have been different. In a word, each heart knows its own bitterness, and its own refreshments. All however appear to love

God, trust in Christ, abhor sin, and pant after proficiency in grace.

Your acquaintance, the amiable, deliberate and modest Miss C—, about 17 or 18 years of age, was among the number. When the question was proposed to her, she dropped her eyes, and appeared to retire from the idea of the presence of the company, into a recollection of her own past exercises, and with a simplicity, truly affecting (I am confident you yourself would have acknowledged it so,) she observed, that from a little child, she had thought of serious things, but never realized them, till within this year. She correctly stated the time, and occasion of her seriousness—the methods she took to avert the wrath of God—the exercises of her mind on his character, law and government—on Christ, and the doctrines of the gospel—on her own doings, and the impurity and awful wickedness of that heart of hers, which you have always esteemed so excellent. I assure you she considered it abominable. And she proceeded distinctly to relate the alteration in her views and feelings towards moral and divine things, from whence she now dates the beginning of her spiritual life. She stated her present exercises, hopes and fears respecting her own state, and the reasons of them.—Had you been present, you could not have resisted the conviction, that there is indeed such a thing as experimental religion. Her intimate acquaintance observe too, that her religion has improved the cheerfulness, and sweetness of her amiable disposition. You need not fear, that your friend is spoiled, and that when you visit these parts, you will be disgusted with a melancholy gloominess of spirit, where you once saw so many social qual-

ities. She is improved, and will receive you with greater pleasure.

When this part of the examination was finished, the minister proceeded to examine them in their knowledge of the doctrines and institutions of the gospel.—But I have been lengthy already, and must reserve that, for the subject of another letter. It will however depend on the manner in which you receive this, whether or not, you will ever be acquainted with any thing further on the subject.

I am, &c.

J.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

*Messrs. Editors,*

I WAS struck with two pieces in your last number, viz. the death of Diphormia and the death of Rubricus. The reading of them very deeply interested me, and at the same time reminded me of the death of a friend, who like them had embraced the pernicious principles of infidelity, but in his last sickness was led to see that the system he had adopted was without foundation, and as it is believed, to embrace the truth as it is in Jesus, in the knowledge and love of it. Such instances afford a striking display of the power and grace of Christ, and ought therefore to be published to the world. Should you think proper, you will please to insert in your useful Magazine the following sketches of his life and death. For particular reasons I choose to conceal his real name and shall call him by the name of JATROS—the circumstances, however, which I shall relate will be founded on facts of which I have certain knowledge.

Yours, &c.

BENEVOLUS.

August 18, 1800.

*"Men may live fools, but fools they cannot die."*

JATROS was born of reputable parents in an inland town in Connecticut. While in early life, he lost his father and was left, with several brothers and sisters, to the care of his mother. She was a pious woman and sincerely desirous that her children might become truly religious. She therefore daily commended them to God in prayer, and took great pains to teach them to reverence the character, word, and institutions of Jehovah; and by precept and the more commanding influence of example to teach them obedience to the divine commands. Such were the circumstances of the family, that Jatros, while but a youth, was obliged to leave home and enter on business for himself. Having left his mother and the family, he soon forgot the pious counsels which she had given him; being engaged in the active business of life, he soon lost all regard for religion and became anxious for nothing but to acquire property. He abstained from gross vices, and was regular in his morals, not however from a love of virtue, but because he thought an externally virtuous conduct necessary for the advancement of his views with regard to the acquisition of property. To gain an estate that he might live in ease and affluence became the sole object of his pursuit, and so engrossed his mind as to leave no room for religious meditation. At times, however, the instruction, which he had received from his mother would occur to his mind; and to relieve himself from the uneasy sensations which this occasioned, he adopted the principles of universal salvation, and persuaded himself to believe, that as God was a good be-

ing he would make every man happy at death whatever might have been his character in life.

But though thus eagerly engaged in pursuit of this world's goods, he was disappointed in his hopes. By a train of misfortunes, he lost what little property he had acquired, became embarrassed in his circumstances, and every effort which he made to relieve himself was defeated. These disappointments instead of inducing him to reflect upon the uncertainty of all worldly things and to seek more durable riches, served only to harden him and to increase his dislike for religion. He indulged himself in openly murmuring and repining against the Providence of Heaven, and in envying the prosperity of others. He even dared to censure the administration of God and to arraign the wisdom and goodness of his proceedings.

About this time, Jatros became acquainted with several men of whom it might be said, that they gloried in their shame; they ridiculed the scriptures; decried all religion as the invention of crafty men, and derided the Saviour of the world. From their conversation, and from reading infidel books with which they supplied him, Jatros soon embraced their system and joined with them in laughing at every thing serious — As a natural consequence of embracing such principles, he attempted to persuade others that there was nothing in religion, and that all who pretended to seriousness were either designing hypocrites or deluded enthusiasts. In this state of mind he continued for two or three years, repining at divine Providence, envying his more prosperous neighbors, and scoffing at religion. At length he was attacked with a disease which, in a

few months, terminated his life. The first three or four months of his sickness not apprehending himself dangerous, he thought little concerning death or what was to follow that event. When he did think of these things, he endeavored to quiet his mind by believing that, some how or other, it would be well with him and all mankind; that death was the common lot of man, and that a philosopher should not be anxious respecting the time of its arrival. In short, he renounced all the animating prospects of the gospel and was fast verging towards the gloomy, cheerless state of universal scepticism.

Hearing of his sickness I went to visit him. I reminded him of the sentiments which had been taught him when young, spoke freely on his infidel principles, and asked him whether his sickness and the probability that he might soon be called to leave the world, had not led him to fear he was building upon a false foundation? He replied to this effect, that he had no anxiety concerning himself; that he still considered the scriptures as the work of designing men, and Jesus Christ, if ever such a person existed, as an impostor; that he was ready to die at any time, and that if he did not cease to exist, at death, he presumed that the God who had given him being would make him happy, as he had never done any thing for which he deserved to be made miserable; that in such a belief he meant to remain and hoped to die. I saw that it was in vain to attempt to argue with him; for though he had no regular system to which a reasonable man could consistently trust, yet he was determined not to embrace the gospel scheme; and all I could do was in

secret to pray, that his eyes might still be opened.

A few days after this, I visited him again, when I found him in a different state of mind. He was extremely melancholy and dejected. The instructions he had received when a child, and certain convictions which he experienced when young, had recently recurred to his mind with energy, and filled him with doubts concerning his infidel principles, and he was harrowed with the idea that possibly he might have deceived himself. Though far from being willing to own he was wrong, he did not feel perfectly satisfied that he was right. He was in a state of suspense which filled him with distressing anxiety. I proposed to him to send for the clergyman of the parish. He consented, though with reluctance on account of the scoffing, jeering manner in which he had formerly spoken of him. The clergyman came, and, at the request of Jatros, briefly, explained to him the general system of truth contained in the scriptures. Jatros proposed many deistical objections which the clergymen endeavored to remove, and it was evident that the remarks which were made in the course of this conversation took a deep hold of his mind though he still manifested a great aversion to the truth. The clergyman prayed with him and left him. From this time, it pleased the Father of lights gradually to enlighten his mind. He was brought to see that he had been trusting to refuges of lies. He gave up the principles of infidelity one after another; as truth opened upon his mind God disposed him to receive it, and while his understanding became convinced and enlightened it is presumed his heart was changed. Some time before his death, he

declared himself a full believer in the scriptures, and expressed the strongest persuasion, that salvation was obtained only in the way there pointed out. He had a deep sense of his sins, and most bitterly lamented that he should ever have denied the Lord who bought him, and derided his holy word. He expressed himself astonished that he had not been left to persist in his infidelity and ascribed it wholly to the mercy of God through Christ, that he was brought to a sense of his sins and as he hoped to true repentance. He manifested a sincere resignation to that Providence which he had formerly dared to censure, and gave his friends great reason to hope, that he possessed that true love to God and man, and that real holiness without which no one will see the Lord. Tho' resigned to the will of Heaven, yet he desired to live, if God saw fit on account of his wife, and children, but more especially that he might have an opportunity to convince his acquaintance that he had become a real believer in the Christian religion, and that he might serve God by an attendance on those sacred institutions which he had so often ridiculed.

The following conversation between him and a female friend will show what the state of his mind was at this time. *Question.* "Do you feel resigned and submissive to God's will?" *Answer.* "I do." *Q.* "Do you think you have a heart to repent?" *A.* "I think I have." *Q.* "On what do you depend?" *A.* "On the atonement Christ made by his sufferings and death." *Q.* "Do you not think that you keep back some darling sin, something you are not willing to give up?" *A.* "I think I do not; I hope I am willing to give up all." He then



broke out into a fervent prayer for himself and for all mankind.

After this he conversed with all his friends separately and together. He cautioned them particularly against embracing those dangerous principles which had so nigh ruined him; he urged them to be more anxious to lay up treasures in Heaven than to acquire the good things of life, and exhorted them above all things to seek an interest in Christ—to make that the first and great object of their pursuit. He spake feelingly of the happiness of a life of religion; expressed a strong hope that, through the merits of a Saviour, his sins were pardoned, and that God would receive him to glory; took an affectionate leave of his friends, and by prayer commended them to the mercy and blessing of God. He continued in this frame of mind until he lost his senses and his speech, which was a short time previous to death; and after the struggles of nature had ceased, his spirit, it is humbly hoped, was received into those mansions of bliss which the divine Redeemer has prepared for all who believe in him.

#### MESS'RS EDITORS,

IF you think a knowledge of the following fact will be useful, you are at liberty to insert it in your Magazine. Perhaps some may think the method taken to open the eyes of a disbeliever was improper; but the event showed that it had a deep effect and was doubtless more impressive on a blinded mind than any other means which could have been used.

Z.

**T**HIS disbeliever of all religion shall be called *Perditus*, for the sake of secreting his family name. It is said, that in his ear-

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ly years he had several seasons of seriousness, against which he continued to strive, until all sense of truth and of duty to God, seemed to be obliterated from his mind.—After he became thus stupid, it was one of his most delightful themes, to ridicule his former sobriety and thoughtfulness, and he represented himself as having been ridiculous in the highest degree, to think so much of another state and take pains to be happy by rejecting the festivities of the world. By this manner of ridiculing himself, he was instrumental of corrupting a number, some of whom were reclaimed by his death, some remain in the stupidity of sin, and others have followed him into eternity. This man was generous, hospitable and festive in his natural disposition, which led to many opportunities for discovering the impiety of his heart, and he never failed in any company to express his contempt of Christ and his religion and of pious persons. He ridiculed prayer—he spoke of death with levity—represented Christian institutions as a farce—and professed to think that God was so highly exalted above all creatures that he took little or no notice of their transactions. That God made men that they might pursue their own pleasures; and that he was pursuing his own pleasures in a way suited to his own appetites, as he expressed himself. At no great distance there lived a Clergyman, with whom *Perditus* took particular pains to become acquainted. He would often meet him affably in the streets, and insist on his visiting his house; but all this was done that he might gratify himself with indirect insults and insinuations against religion and sobriety. In sundry interviews, the Clergyman bore the sneers of *Perditus*,

P

affecting not to perceive them, until he had obtained a thorough acquaintance with his heart. This being thoroughly obtained, the Clergyman requested Perditus to spend with him a day in the solitary fields, with which he complied. When removed from all other eyes and in the solitude of a grove, the Clergyman acquainted Perditus with the object he had in view, which was to converse freely with him on the things of God, of religion and eternity. Perditus, little suspecting any thing of this kind, was for a few moments angry, but soon became calm and agreed to hear. The Clergyman then stated the manner of their acquaintance, and acknowledged perfect civility of treatment, in every respect, except the sneers which he had often thrown out against the truths, duties, institutions, ministers and professors of religion. That he had always seen and felt these things, though Perditus had supposed him ignorant and unfeeling under the most bitter reflections. That he had often affected this want of discernment out of tenderness to the feelings of the wife of Perditus, who was often present at their conversations. She believed in the reality of religion, although she was not pious. Perditus had ridiculed the Clergyman, in his own profane circle, as being a man who could not resent; but was now confounded to find that his motives were tenderness to the feelings of his own family.

The Clergyman now proceeded to state before him, in the most solemn and affectionate manner, the great truths of religion; its natural and revealed evidence; his own character, neglects, impiety, and ingratitude to the Lord of all his bounties; and enforced these truths by the solemnities of death,

judgment and the eternal world. The conversation was long—it was interesting. Perditus found that he had completely laid himself open to a man, on whom he had thought himself to be ludicrously playing. He was sometimes confounded and ashamed; sometimes for a moment angry; sometimes alarmed; and did at some times attempt to change the serious discourse into merriment. He was told, that unless there was a reformation from reflecting on religion and its institutions, there must be a total discontinuance of those social interviews to which they had been accustomed. The result was that Perditus engaged to call the next day at the Clergyman's house and fix his resolutions.—He called as he had engaged. He acknowledged that he had not treated the Clergyman with the respect of politeness, promised to refrain in his presence from any future insinuations against religion, and desired him to visit his house as a friend and a gentleman; but at the same time avowed his utter disbelief of religion, of the word of God, and the sincerity of Christian professors in general. On this being so freely owned, the minister again begged him to review, for that possibly he might yet obtain a conviction of the truth. To which he resolutely replied, "I wish your company as a man, but I charge you never to speak to me again on the subject of religion—yea more never to pray for me, unless I specially ask you," and thus they parted.

It was not long after this before Perditus was smitten with a deep decline, and all spectators saw marks of approaching death on his visage. He struggled, but in vain, for a speedy confinement ensued. The Clergyman deliberating on the case,

concluded to conduct as will be related.

He called often as a neighbour, conversed of his complaints, and endeavored by every means to assuage the pains of his body and console the afflicted family; but never said any thing of religion. These visits were daily made, but without any thing of a very serious nature. On a certain day, the Clergyman had barely returned home, before a messenger followed to recal him. He returned, when Perditus told him. "You kindly visit me, but say nothing of religion, why is this?" The answer was, you have forbidden me ever to speak to you on such subjects, I wait but your permission and religion shall in future be the subject of our discourse. To which he replied, "converse with me on the religion of nature, but not on Christianity." The direction was followed, and the religion of nature was for several days the subject of discourse, without a word said of Jesus Christ or the peculiar doctrines of the Gospel. Perditus still denied that he or any other men were sinners. After a short season Perditus enquired, why do you not offer to pray with me, as you do with others who are sick. The former answer was given, you have forbid me, and I cannot do it until you make the request. I wish it, said Perditus. For what shall I pray, for any thing more, than that you may recover? To which he replied, that is the great thing at present. Prayer was several times made according to his direction, and confined to the matter of his recovery. After several passing days, Perditus said, "Why do you not pray with me as you do with other people?" The minister answered, in what respects do I differ? He answered "you do

not pray that God would forgive my sins." But you have always denied that you were a sinner—I have prayed for you as a sinner in my closet, but if you spoke true, you could not sincerely join with me in praying for you as a sinner; I shall however gladly now do it if you feel yourself to be such. He assented that he did; but said that he did not see the need of a Saviour, for if God was disposed to forgive he might do it without. He was told that a Christian minister could not pray God to forgive sinners in any other way than through the Saviour, whom he had appointed. And was left in a state of great agitation. In subsequent visits he strongly urged for prayer that God would forgive his sins without a mediator, but as this could not be granted he seemed for a few days to determine that he would throw away all sense of his sinfulness. However, as the certainty of death was becoming more apparent, the struggle in his mind grew more terrible, and an accusing conscience denied him all peace. Two days before his death he urgently sent for the minister, and requested prayer that God would forgive him for the sake of Jesus Christ. He said that he saw God's displeasure against him to be so great, that none but a Saviour of infinite power could deliver him from the ruin into which he was falling, and he now repeated the name of Christ with as much urgency as he had before blasphemed him. At the time he was brought to this confession a number of his infidel companions were listening to his dying words. They confessed him to be in the full exercise of reason, and until now had triumphed in their looks, expecting that his death would be an evidence for infidelity. But when they

heard him supplicating for mercy in the name of Christ, the confusion of several was beyond description, and they quickly dispersed from the scene of distress. He confessed to the minister that the manner he had taken of leaving all to his own conscience, and neither conversing or praying further than his own particular request, had awfully alarmed him, and it seemed to be continually sounded in his ears, my blood must and will be required at my own hands. Until the time of becoming insensible he heard eagerly, but had no alleviations of distress.—Thus he died and went to his long home, a monument of the folly of rejecting the gospel of Christ. What multitudes live in carelessness and disbelief and die in fear ! They will not hear until it be too late. The pride of their hearts and their love of sin makes them reject even the gospel of grace, and they fall under the awful denunciation, “Because I have called, and ye refused; I have stretched out my hand and no man regarded ; but ye have set at nought all my counsels and would none of my reproof. I also will laugh at your calamity and mock when your fear cometh ; when your fear cometh as desolation and your destruction as a whirlwind. Then shall they call upon me but I will not answer ; they shall seek me early but they shall not find me.”

#### ANECDOTES.

**A** SCEPTIC once conversing with a plain, honest Christian and thinking to silence him by banter and knotty questions, asked him, “What his God was?” He answered, “A Spirit?” Then he enquired of him, “How large

he was?” He replied, “So large as to fill immensity, and so small as to dwell in the humble and contrite heart.”

**CARDINAL HOSIUS**, who, under Pope Pius IV. presided at that infamous council of Trent, in which all the abominable errors and superstitions of the papal church were confirmed, when death approached, seems to have dreaded a dependence on his own righteousness, although he had before pleaded for it. In his last will are these words, “I approach the throne of thy grace, O father of mercies and of all consolation, to the end that I may obtain mercy, and find grace in thy sight ! I am not worthy that thou shouldst behold me with the eyes of thy majesty ; but, as it is most worthy, that for the sake of his death and passion thou shouldst not only look upon me but crown me also ; it is therefore that I come unto thee, most dear Father, and that without any merits but those inestimable ones of thy son Jesus Christ, my Lord and my Redeemer. I bring thee the merit of that death, wherein alone I place all my hope and my confidence : *that* is my righteousness, my satisfaction, my redemption, and my propitiation. The death of the Lord is my merit.”

**THE** last hours of the unhappy Voltaire afford a lively comment on the wretched condition in which infidelity leaves its deluded advocates, as to the state of their own souls. Though he had for a long course of years, employed both genius and learning, in the impious effort of erecting a fortress on the foundation of Atheism, which should be tenable against the artillery of a guilty conscience, and



the fears of death and judgment ; the walls of the whole fabric mouldered into nothing, at the blasting of the breath of God's displeasure, and left the miserable builder a defenceless prey to anguish and despair.

BOERHAVE, the celebrated Physician, through life, consecrated the first hour after he rose in the morning to meditation and prayer ; declaring that from thence he derived vigor and aptitude for business ; together with equanimity under provocation and a perfect conquest over his irascible passions.

AN American philosopher, who professedly acknowledges the divine authenticity of the books of Moses, yet to support a favorite hypothesis, ascribes all the miracles which he has recorded to the mere agency of second causes, lately, on a passage from New-Haven to New-York—while spouting on his favorite theme, was mildly accosted by a lady ;—" Sir, if your reasoning be just, how do you account for the bush that Moses saw, which burned with fire ?"—The philosopher, confident of his ability, quickly replied—" That, madam, was a phenomenon consistent with the principles of philosophy. Moses was then on the side of a mountain. Subterraneous fires often break out on the sides of mountains ; and such was the fire in the bush, which Moses saw."—The lady superior to the sophistry of the philosopher, sweetly replied—" But sir, subterraneous fires consume. The fire which Moses saw consumed not the bush ; for Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."—The passengers shouted the Lady's victory.

*A remarkable Conversion.*

THE Lord has various means to bring about his own gracious purposes, and sometimes condescends to make use of incidents, apparently trifling, to accomplish his most important designs. The truth of this remark may be exemplified in the following fact :

A young gentleman of high connections and great respectability, was induced by gay acquaintance to accompany them to a place of amusement. Arrived at the scene of dissipation, the festive company proceeded to their amusement. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, *the clock struck one*. That striking passage of Dr. Young's instantly rush'd upon his mind :

" The bell strikes one—we take no note of time

But from its loss—to give it then a tongue

Is wise in man. As if an angel spoke, I feel the solemn sound ; if heard aright It is the knell of my departed hours.

Where are they ? With the years beyond the flood.

It is the signal that demands dispatch.

How much is to be done ? My hopes and fears

Start up alarm'd, and o'er life's narrow verge

Look down on what ? a fathomless abyss,

A dread eternity."

Conviction seized the youth, and alarmed and terrified he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he is now a Christian indeed, in whom is no guile.

Reader, art thou an admirer of the fashionable follies of the age ? Remember they lead to the chambers of eternal death. Leave them—oh leave these deluding phantoms of an hour, and employ the

uncertain moments left thee, in seeking for those realities—unfading pleasures and eternal joys!

### Religious Intelligence.

ON Friday the 8th of August, Mr. David Bacon left Hartford with a view of visiting the Indian tribes bordering on Lake Erie, according to a resolve of the Trustees of the Missionary Society of Connecticut, noticed in our Magazine for July. Previous to his departure he was examined by the Committee of Missions, who highly approving of him as qualified for such a mission, unanimously appointed him to that service and by prayer, commended him to the divine blessing. It is expected he will obtain a guide and interpreter at New-Stockbridge or somewhere in that neighborhood, and then proceed on to the south west part of Lake Erie and visit the Indian tribes in that quarter. It is presumed that he will have the prayers of all good people for a blessing on his labors!

About the same time Mr. Robert Porter and Mr. Josiah B. Andrews, entered on a Mission to the New Settlements; the former to the western and northern parts of Vermont, and the latter to the settlements on the rivers Delaware and Susquehannah, in the state of Pennsylvania and the adjacent settlements in the state of New-York.

#### *London Missionary Society.*

IN our first number we gave a general history of the proceedings of the Missionary Society of London to the commencement of the present year.

No late intelligence of a very

particular nature has been received from Europe respecting the Society. The following sketches contain all the information the Editors have to communicate. The Directors notwithstanding the discouraging circumstances of the capture of the Duff and the partial failure of the Mission to Otaheite, still continue to make every exertion in their power to promote the important design for which the Society was instituted. A number of Missionaries sailed last spring for the Islands in the South Sea, with a view of joining the brethren already there or of establishing themselves in other places. In March last two Missionaries left England for Canada in consequence of applications from a number of inhabitants of Quebec and Montreal. The Directors have a young man now learning the Arabic language, with an express view of going on a mission to the interior part of Africa. Late dispatches from Doct. Vanderkemp and his associates at the Cape of Good Hope, offer a prospect which is very flattering. And from recent communications from a Missionary who went to the East Indies, it appears probable that before this time he has fixed upon a favorable spot for the commencement of his Missionary labors.

Great exertions are making in various parts of England and Scotland, and also in Holland, to promote evangelical truths and experimental piety. Many societies and associations are formed with a view of instructing the children of the poor in religious knowledge and of disseminating a variety of religious tracts; and indeed the people of God in those countries were never more engaged to promote a knowledge and love of the truth, than at present.

*Extract of a letter from one of the Connecticut Missionaries, dated Springfield, Otsego County, State of New-York, July 23, 1800.*

"THE last six weeks, I have spent in the counties of Otsego and Delaware. In both these counties there are considerable awakenings, which appear to be increasing and spreading. They are regular and orderly, free from that noise and enthusiasm which sometimes attend such revivals. Meetings in general are still and solemn, and a profound attention is given to the speaker. Lectures on week days are often attended by 200 people, and on the sabbath by 500 or 600. The towns in Otsego County where there is a revival at Otsego, Springfield and Worcester; those in Delaware County are Delhi, Stamford, Franklin and Walton. In these towns there appears to be a glorious work of the divine spirit, and the religious attention in these parts is as great for the time, if not greater, than it was in the Genesee the last season."

The favorable reception which Missionaries meet with in the New Settlements, and the attention which is paid to their preaching, while it must inspire the friends of religion with gratitude to him with whom is the residue of the spirit, and who only can give the hearing ear and understanding heart, should animate them to be liberal in their contributions to the support of Missions: and more especially should it induce them fervently to pray for a divine blessing to accompany the labors of Missionaries. The civil and political as well as the religious welfare of our brethen in the New Settlements require that the gospel should be preached to them, and that they should be favored with the administration of Christian ordinances.

By accounts received from various parts of the country it appears that a glorious work of God is still going on in many places. God is still remembering mercy for a guilty people, and giving fresh testimonials to the truth of that scripture promise that "the gates of Hell shall not prevail against his church." In vain do the enemies of a once suffering, crucified, tho' now glorious and triumphant Saviour boast in the success of their efforts to overthrow Christianity. They have attempted to disseminate the poison of infidelity far and wide. They are still attempting to do this. But the truth is great and will prevail. Let not the friends of Zion despair. The late happy revivals in so many places afford encouragement to them to pray importunately and they may be assured that the prayer of faith shall not fail to receive a gracious answer. "Christ shall see of the travail of his soul and be satisfied."

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## HYMNS.

*Dying reflections of an Infidel.*

**W**HAT shall I be—where shall I go?

I'd give a thousand worlds to know.

Shall I exist, or shall I not?

Ceasing to be—I dread the thought—

Does death, in fact, destroy the whole—

And with the body kill the soul?

*Reason*, I chose thee for my guide,

I heard thy voice and none beside,

Come now decide the doubtful strife

Twixt endless sleep and endless life.

Some, who thy sole dominion own

As nature's brightest eldest son;

Say, thou hast taught the soul will live,

And her account to God must give.

Others deny that this will be,

And both for proof appeal to thee.

I feel, I know that I have sin,

And conscience rages here within.

If there's a God—(I fear 'tis true)

Does he the creature's conduct view?

And if the soul immortal prove,  
Can sinners ever taste his love?  
Will they have nothing more to fear  
Because he governs there and here?  
If he is good will he destroy,  
And kill with evils human joy?  
Are parents hurried to the tomb  
Merely to give successors room?  
If he regards our actions here  
Why not avenge th' oppressed tear,  
And crush the cruel and unjust,  
With pride and malice in the dust?  
These thoughts an anxious doubt create,  
That this is not our final state.  
If there's a God, then who can tell,  
There may be heaven, there may be hell.  
The Bible doctrines may be right,  
If so I sink to endless night.  
I hate that God, which they declare  
His holiness is too severe.  
I hate his law, which says I must  
Be holy like him, or be curs'd.  
Once I could laugh at what I feel,  
And scorn the tho't of heaven and hell,  
But reason shines as clear as day,  
Although my outward man decay;  
Yea it may shine and never stop,  
And misery fill my future cup—  
Draw near my friends, if friends indeed  
You will assist me now in need.  
With you I spent the jovial day,  
And cast the thought of death away.  
I spurn'd at God, at Christ and hell,  
As names that priests and women tell.  
I gave the reins to sin and lust  
Which hasten'd my return to dust.  
O can you screen my soul from harm  
Against the power of any arm!  
Ah! wretches stop—deceive no more  
I've heard all you can say before—  
I scorn'd the Christian and his God,  
And trampled on his Saviour's blood.  
With him no part I now can claim,  
For still I hate the very name.  
Yet he must be more safe than I,  
And more prepar'd to live or die.—  
If I was right, still he is well;  
But if he's right—I sink to hell.

W.

*The experiences of Miss P. M. written  
by herself.*

1. **I**N airy dreams of gay delight  
In fancy's lulling arms,  
My mis'ries were conceal'd from sight  
By strong ideal charms.
2. Held by the magic of that power,  
Which thousands doth enslave,  
Pleasure appear'd in every flower  
Tho' rooted near a grave.

3. But sovereign mercy from the skies,  
Alarm'd my dreaming mind,  
No more delusion blinds mine eyes,  
When wak'd by power divine.
4. Shook from inertness and false  
dreams,  
I saw my dreary state  
And viewing where the flattering  
streams—  
Might land me!—when too late!—
5. I look'd to God, in earnest prayer;  
"Lord save me or I die—  
Cleanse me from sin? save from despair!  
While desp'rate here I lie.—
6. "Wholly deprav'd I here confess,  
My nothingness to thee,  
Vouchsafe to hear my poor request,  
And prove thy clemency.—
7. "Exil'd from light where can I find  
The God, who pardon gives,  
I'm deaf and maimed, halt and blind—  
Let Lazarus hear—he lives"—
8. My grief and pain the Saviour saw,  
And flew without delay,  
And on the eye-balls of my soul,  
He pour'd celestial day.
9. New beauties strike my peaceful  
sight,  
While conscience smil'd within;  
For sorrow! joy; for darkness! light!  
And felt no inward pain.
10. That heart which mov'd not at the  
sound  
Of Jesus' dying love—  
Now grateful flows: no longer bound,  
But leaps and mounts above.
11. Thy sacred word of mercy shines  
Dear Saviour like the sun,  
I trace thy grace in every line  
And love thee as I run.
12. Then let my soul dwell near my God,  
And like the sun obey,  
While faith and love direct the road  
Which leads to endless day.
13. 'Tis best, that every heir of grace  
In Zion fix his home,  
Thy gentle spirit finds our place,  
Thy heavenly bride says come.
14. Sure 'tis the King's most chosen place,  
And there his saints will dwell—  
May we not hope to see his face  
And all his glories tell.
15. Thy fiery walls O Zion shall  
A sanctuary prove,  
To all, who hear thy heavenly call  
And trust thy guardian love.